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sistent, and the Christianity with which they are compared is something which varies according to the views of the various authorities quoted, something which is not accurately described or defined, and which is not the religion as it is generally practiced and held, but in its ideal form, to which no one since the time of Christ is even supposed to have attained. The book shows clearly that the author is not an expert in systematic theology or philosophy of religion, and it is therefore very fortunate that he does not attempt to describe Christianity too much in detail. But although the Christianity which Mr. Speer has in mind is not the actual but the ideal, the most of his comparisons of religions are not thereby invalidated, for he picks out for his specific contrasts features of Christianity which almost all intelligent people would agree are properly described as belonging to Christianity. The contrast of Christianity as "the religion in which God is seeking men" with other religions as those "in which men are seeking God," which is quoted with approval, is not the highest view which may be taken.

Altogether this book is a splendid, popular contribution to the study of religion from the most practical standpoint, one which might be readily used by either conservative or liberal, and the low price of which should encourage every minister and student to obtain and master.

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### COLLEGE MEN AND THE BIBLE

The value of a book many times depends upon the fitness of an author to write upon the given theme. Mr. Cooper's *College Men and the Bible*<sup>1</sup> has grown out of the experience of the author in promoting Bible-study among the college men of North America and the Orient. This experience has fitted him in a real way to give to the general public the results, *modus operandi*, and reasons of the far-reaching campaign for the study of the Bible by college men that has characterized the student movement of the first decade of the twentieth century.

The book is characterized by the author's breadth of spirit and outlook, his optimistic point of view, and an intense belief in and sympathy for his theme. He gives first a hopeful outlook on the student life of North America in its relations to this movement for the study of the Bible. Then we are given a glimpse of the students of India and of

<sup>1</sup> *College Men and the Bible*. By CLAYTON SEDGWICK COOPER. New York: Association Press, 1911. xiv+195 pages.

China and Japan just as the author encountered them in his recent tour through those countries. These chapters are written in an interesting manner and hold the attention of the reader closely. One is impressed with the tremendous possibilities of this movement when once it gets a strong hold upon the mind and imagination of the college men of the world. The impression is left that this movement is still in its youth and that it will gain in strength and power with the passing of the years and the acquirement of the necessary perspective.

The author then gives a brief résumé of some of the methods that have given this movement its hold upon the student life of the nations. He says, "There has been a vision, but there have also been practical methods of embodying that vision." These methods are characterized by their adaptability and their closeness to the everyday life of students. Dogmatism is conscientiously avoided and each student group is given the privilege of working out plans that will meet its particular needs. The development within the decade of a long series of Bible-study courses designed to meet the needs of college men has been a notable achievement of the movement.

The closing chapters of the book deal with the values of Bible-study in individual life in relation to fundamental moral and religious problems. Here one finds in succinct form, drawn out of the experience of men, a practical apologetic for this Bible-study movement. Its relation to our modern problems is strongly emphasized. The sanity and reasonableness of the biblical approach to our fundamental verities is set forth with no uncertain note. The Bible is shown as the source of our great moral and spiritual ideals. It is revealed stirring the modern conscience and opening the modern soul. It is said to be the mold of modern thought and the inspirer of modern movements. It is found in our college life, gripping men with these great ideas at the fountain-head of modern progress. Here is no second-hand action, but men are found individually and personally drawing from this great Sourcebook of the moral and religious experience of the race and then carrying this message with them to a hungry and thirsty world. One closes the book with a brighter and more hopeful outlook on the future of American college life. Men cannot go far wrong who face from time to time in a personal way the moral and spiritual values of this divinely accredited Book. Attention should be called to the happily chosen quotations at the head of each chapter and to the excellent bibliography of books relating to this modern Bible-study movement.

M. H. BICKHAM